

11

A
S E R M O N
Preach'd at the
F U N E R A L
Of the Reverend

John Hughes, A.M.

Fellow of *Jesus-College, Cambridge,*
And Curate at *DEPTFORD* to
the Rev^d. Dr. *Stanhope*, Dean of
Canterbury, Vicar of the said Parish.

By *THO. CROFT*, Chaplain to the
Right Hon^{ble} *Richard* and *Margaret*,
Earl and Countess of *Ranelagh*.

Publish'd at the Request of the Parishioners.

L O N D O N :
Printed for *JONAH BOWYER*, at the
Rose in *Ludgate-Street*. M D C C X I.

Price Three-Pence.

250^d

SERMON

Preached at the

FUNERAL

Of the Reverend

John Hughes, A.M.



Chaplain of the University of Cambridge,
and Rector of the University of Cambridge,
the Rev. Dr. Hughes, Dean of
Cambridge, Vicar of the said Parish.

By the Rev. J. C. R. O. V. Chaplain to the
Right Hon. the Lord and Margaret
Earl and Countess of Sandwich.

Printed at the Request of the Parishioners.

L O N D O N :

Printed by J. O. N. H. O. W. E. N. at the
Office in St. Dunstons Church-yard, M D C C X L.

Price 1s. 6d.

To the Worthy

INHABITANTS

OF THE

Parish of Deptford.

GENTLEMEN,

THIS Sermon, after some Time and no small Hesitation with my self, I adventure to send abroad, in Compliance with the Request you were pleas'd to make me. Sadly sensible I am of its Imperfections; and but too apprehensive, that your Fondness for the Subject, hath mislead your Judgment into an Approbation of it. The like Kind Construction I can by no means expect from any Impartial Disinterested Reader; and therefore

A 2

fore 'tis, that to your Use peculiarly I resign
it ; and esteem it an Instance of Extraordina-
ry Favour, that you, who so well knew the
worth of the Happy Original, and ever shew'd
such a Remarkable Affection for Him, will
accept this Transcript, which falls so ex-
tremely short of those Virtues it is designed
to represent.

GENTLEMEN,

Your most Obedient

Humble Servant,



T. CROFT.

ACTS

A C T S VIII. 2.

And devout men carried Stephen to his burial, and made great lamentation over him.

AT the time when the blessed Saint in the Text fell the first Martyr under the first Persecution that reign'd in the Christian Church, all the new Converts were dispersed from *Jerusalem* into the Parts of *Ju-dea* and *Samaria*; only some few devout Men remaining, who out-brav'd the Malice and Fury of their Persecutors, and baffled the Violence of that fiery Trial; seeming resolutely bent rather to die Martyrs upon the spot themselves, than to leave the poor Remains of their martyr'd Brother expos'd and tramp'l'd on, without the common Decencies of a Funeral, and a just Reverence to his Sacred Memory.

That

That this kind Behaviour, this grateful and pious Practice of these devout Men, is agreeable to the common Sense of Mankind, and hath been ever observed by all Countries, though after different Forms and Customs, I shall not now go about to shew. All Histories, both Sacred and Prophane, are full of Examples that recommend, and it shall be the Business of this Discourse,

I. To offer at some Reasons which might introduce and establish this Care and Respect to the Bodies of our deceased Friends.

II. Secondly, To shew from the fair Character and great Worthiness of our Departed Friend, what particular Reasons we have to observe the same upon this Occasion. And then,

III. Thirdly, To observe what manner of Deportment, what particular Habit and Affections of the Mind, do most fitly become us under these Circumstances.

I. And the first Reason, that entitles the Body to a decent and honourable Interrment, will

A Funeral Sermon.

3

will arise from the Consideration of its Frame and Composition. It was designed and created for an Instrument, a Receptacle, a Consort to an Immortal Soul ; a curious Piece of Artifice, fearfully and wonderfully made ; contriv'd by the Wisdom , and finished by the Finger of God, for the compleatest and brightest Feature in the Face of Nature ; for a Recapitulation of all the Five Days Works before ; and for an Abridgment of all the Perfections that had been parcell'd out to the rest of the material World. From whence we may further observe,

That although the Soul may boast of a more Celestial Nature, higher Privileges, and Faculties adapted to more refined Objects, yet it cannot glory in a greater Author , or a nobler End of its Creation. The same Hand which gave It its perceptive Faculties, fashioned also the Organs of the Body into this fair and beautiful Structure: The One, to contemplate the Perfections of his Nature ; the Other, to worship the Majesty of his Person : The One, to admire the Mysteries of his Wisdom and Love ; the Other, to demonstrate these inward Sentiments, in outward Expressions

sions of Reverence and Gratitude : Both, to manifest his Infinite Glory , and Both, to be mutual Partakers of it.

And though the Soul may have Joys and Contemplations absolutely intellectual, independent, and purely its own ; yet is it beholden to the Body for all its Intelligences from this World ; 'tis the Body that brings it acquainted with the Beauties and Wonders of Nature, carrying through the Avenues of Sense fresh and entertaining Notions, and all the various Gratifications that arise from those Objects, which Providence hath created to make the Heart of Man Glad.

Now , after these Services and Satisfactions done us , does it not highly deserve this last Return of Gratitude , the Honour of a Solemn Interment ? And will not the Almighty Author of this Structure require the same , as due to the Workmanship of his Hands ? Other Things we treat with a suitable Esteem and Care , and a due Regard to the Owners and Contrivers of them , after their Services to us are all over : And shall we suffer the Vessel , which the great Potter that form'd it design'd for a Vessel of

Honour, to be exposed to any rude and injurious Usage? Shall we break this Excellent Case to pieces, tho' the Springs of the Watch be broken? And shall we destroy the Cabinet, that preserved so invaluable a Jewel as a Rational Soul?

2. Nor did it only contain a Rational Soul; but, what still more justly gives it a Title to these Honours for which I am now contending, it once entertain'd a far more Glorious Inhabitant than any Created Being; It was the Temple of the Holy Spirit of God, consecrated for his peculiar Abode, sanctified by his Graces, by his daily Assistances supported, and guarded against a Thousand Accidents, protected and rescu'd from constant Dangers and apparent Ruin. But now, since Death hath dissolved the stately Fabrick, 'tis our Duty to gather up the Sacred and Glorious Ruins to enshrine them in Safety and Honour, secure from all Injuries Barbarities and Prophanations. For what God himself thought fit to take into his especial Care and Protection, and to honour with his immediate Presence, we ought to think every way worthy our highest Respect, and most solemn Reverence.

B

3. Again

3. Again, By virtue of the strict Correspondence and Sympathy between the Soul and Body, they necessarily become Sharers in each others Estates; their Grievances are common; one only Woe will make both Parties miserable. If the Body be afflicted, the Soul mourns with it; if the Soul be hurt by any secret Contagion, the Pains of the Mistress become the Diseases of the Slave. Since therefore all their Fate is equal, whilst they live together in this Union, the same Equality ought to follow them after their Separation, and each receive its Rewards and Honours due to its Merits and Services, and proper to its Condition. The Soul is relieved and loosed from its Bonds and Fetters; and fled and gone into an Everlasting State of Bliss and Happiness; for which very Reason the Body, which in Conjunction with the Soul had run through a Course of Afflictions, and suffered a long Endurance of Hardships, Watchings, Fastings, and Mortifications for Virtue's Sake, ought to be taken now out of this Condition of Misery, out of the Dust and Confusi-

on of this World, and laid up in the Place where Poms and Vanities shall no more disturb it: *Where the wicked cease from troubling, and the weary be at rest*, Job 3.17. Where no Revelings of the one, nor Grievances of the other, shall ever affect it; but a deep Silence shall cover its Ashes, and compose the Sacred Relicks to Ease and Quiet, till it be awaked at the Sound of the last Trumpet, and called to change this Corruptible for an Incorruptible Nature. Which leads me to consider further,

4. That the Body may claim this Tribute for this Reason above all, *viz.* That it must one Day leave this dark Abode, to become an Inhabitant of those bright and glorious Mansions that are filled with the Beauties of the most perfect Beings, and the ravishing Countenance of God himself. For if this be true, if it must (as we humbly expect it will) be made Partaker of all the Blessedness in a State of Perfection, then can we be so vain to think, that these faint scanty Efforts of our Respect, are too great and solemn a Ceremony, an unnecessary, undeserved Duty? Dare I suppose, that these poor Words of

mine can contribute any thing to the Advancement of Him, who is already received with the Acclamations of Angels; or to the Lustre of His Virtues, which are already crown'd with Eternal Glory? Can a small Epitaph, or any Monumental Inscriptions in the least avail Him, whose Name is already written in Heaven, *in the Assembly of the first born*? Or in one Word; Can this humble sad Solemnity be thought so mighty an Advantage, or so real an Honour, that we shou'd scruple to pay it to that Body which must hereafter be received into a State of Glory so transcendent, and, beyond all Conception, great; to that Body, which (though rotted to pieces in the Grave, or toss'd and banded through all the Mazes of Nature) shall hereafter be raised after the Likeness of its Maker, fashioned to the Glorious Body of its dear Redeemer, and reunited to its Immortal Soul, so to live, and love, and adore to all Eternity?

From these Reasons then it appears, that there is a certain Honour due to the Remains, a certain Tribute of Sorrow and Lamentation to be paid at the Interment of our Depart-

ed Friends; and that Christians are never more commendably employed, than when they are performing this their last Labour of Love to one another.

And if the Thing runs so in the general, my

II. Next Endeavour shall be to shew, from the fair Character and great Worthiness of our Departed Friend, that this Pious Care, this Religious Pomp of Sorrow, cannot improperly be expended here.

One Thing I have for my Comfort, that, while I am paying this Debt to his Memory, I cannot possibly in my Commendations transcend the Bounds of his Merits; and if I fall never so short of them (as I am sure to do it in a great Measure) His Candid Soul, I know, if it has the like Cognizance of what I am doing now, as it once had of my Inabilities, will readily excuse and accept it.

He was a Man long before he was at Age; and those Excellencies and Accomplishments which others acquire with much Toil and hard

hard Industry, seem to have been Natural and Inbred in him.

At his first Admission to the University, a most Extensive Genius, and a Spirit fitted for great Undertakings, appear'd in all He did. You, that were Members of the same Learned Society, know what a happy Capacity He had, and how diligently He improved it; how studious He was in Private; and with how much Applause he always appear'd in Publick. You have heard, with Amazement you have heard, how clear he was in his Notions, how deep in his Judgment, and how, like another *Cicero*, He flow'd in his Expressions. You have seen, with Pleasure you have seen, how engaging His Deportment was; what Respect and Reverence He shew'd to His Superiors; what Kindness and Candor to His Equals; what Humility and Condescension to His Inferiors; and what an Universal Spirit of Mildness and Love sweeten'd His whole Behaviour.

For these Reasons He was Elected Fellow of a College, as a fit Person to reflect a Lustre upon so Venerable a Body: And for these Reasons, not long after, call'd from His
 Learned

Learned Retirement, at the Solicitations of this Parish, to take upon Him a Share in so weighty a Cure: And with what Care and Application, with what Zeal and Integrity, He hath Administred this Office, the sad Face of this Solemnity, and the general Lamentation made for His Loss, are a sufficient Testimony.

You, who were His Hearers, His Joy, His Crown, can bear me Witness, how Excellently well He Preached, rightly dividing the Word of God; how instant he was in Season and out of Season, *to reprove, rebuke, and exhort with all long-suffering and doctrine*, 2 Tim. 4. 2. You have heard, with Comfort to your Souls you have heard, with what Endearments He knew to recommend Virtue, and in what Deformity to display the Nature of Vice; how Error flew before Him, and Truth was fixed upon an immoveable Basis; how clear His Conceptions were about the most Abstruse and Sublime Matters, and how full and strong, yet how wonderfully Plain and Natural his Style and Manner was, how just and equal to the Perspicuity, Spirit, and Grandeur of his Conceptions. In all these Things

Things he was a Great Man. But oh! those Heavenly Ejaculations, and Transporting Sallies of the Soul; those Refined Meditations, and continu'd Lofty Strains of Piety and Devotion in all his Discourses! In these he was unparallel'd, and something more than Man.

I shou'd be treacherous to his Memory, and false to the Trust I have taken upon me, if at this time I should forget to mention how much the Public, and how much every one of Our Order especially, is indebted to him, for that Ingenious and Elaborate Piece, wherein he hath given us a Specimen of what his mighty Genius wou'd have done, had not God thought fit so speedily to reward his Zeal and Service to his Church Militant, with a Crown of Glory, and a Mansion of Eternal Rest, in his Church Triumphant.

Nor did he only in Doctrine shew Un-
corruptness, Sincerity, and sound Speech,
which could not be condemn'd; but he fulfil-
led the other Part of the Apostle's Ministerial
Precept, *in all things shewing himself a Pattern*
of good works, Tit. 2. 7, 8. His Life was a genu-
ine

ine Comment upon what he taught; and all his Actions, both at Home and Abroad, were consonant to his Sermons from the Pulpit: Nay, all his Actions were so many Sermons themselves, explaining and enforcing some illustrious Virtue or Perfection.

In Gravity and Prudence, in Labour and Learning, in Zeal and Firmness, and an hearty Concern for the Dignity of Our Order, and the Adorning Our Office, he was a Pattern to Us.

In Patience and Meekness, in Sobriety and Temperance, in Sincerity and Justice, and Love and Charity, an Example both to Us and You. To all he was Grateful; to all he was Beneficial. All that knew him, lov'd him; and all that heard, admir'd him. He was Kind and Affable; Courteous, without Ceremony; Grave, without Affectation; Austere to himself, without Moroseness to others; Cheerful, without Levity; Condescending, without Meanness; Stately in Behaviour, without Pride in Principle; Religious, without Noise; and Learned, without Ostentation. And, to apply the Character of another Great Person, that very justly becomes him; He had the good Hu-

mour of a Gentleman, the Eloquence of an Orator, the Profoundness of a Philosopher, the Reason of an Angel, the Piety of a Saint; and I add, the Resolution of a Martyr, and the Primitive Spirit of an Apostle; all springing up in him, and hastening to make him the Glory of his Age, had he not been ravish'd from the Earth too soon.

But why do I call it too soon? He lived much in a few Years; and comprized in half the Measure of a Span, as many worthy Attainments, as most Men get in the tedious Course of their Threescore Years and ten. He liv'd long enough, considering his extraordinary Diligence to answer all the Purposes of Living; long enough, to correct the Depravities of Nature, and to purge out the Terrene Dross; long enough, to learn the great Lesson of Heaven, the Loving, Adoring, and Contemplating God; long enough, to trim his Lamp against the Bridegroom call'd, and to adorn his Soul in the Wedding-Garment of Righteousness, to appear before his Beloved in.

And

And for the Advancements he might have made, and the further Services he might have done, God hath them in the Eye of his Prescience, and will make his Reward commensurate to the Noble Fruit he saw this Generous Plant wou'd have bore, had not he for wise Reasons thought fit to cut it down.

His Portion therefore is no doubt to be happy, now is he *number'd among the Children of God*, and his *Lot is among the Saints!*

III. But how shall we, (for now I am come to my Third and Last Proposition) we that are left behind sad Rememberers of him that is gone before comport our selves upon this Occasion What Weed of Mourning shall we wear What kind of Oblation shall we bring What Habit of Mind shall we put on to make our selves worthy Lamenters at this Blessed Saint's Funeral?

What our Blessed Saviour said to the pious Women, that wept and bewailed him as he was going to his Crucifixion, is very apposite to us

in this Case, *Daughters of Jerusalem, weep not for me, but weep for your selves, Luke 23. 28.* Weep not for him, at least weep not immoderately for him, who hath now all Tears wiped away from his Eyes, and to his infinite Transport finds himself landed in a blessed Eternity. Make no Lamentations, at least make no bitter Lamentations for him, who is now employ'd in the joyful work of Heaven, in singing Praises and Allelujahs to him that sitteth upon the Throne, and to the Lamb for ever and ever.

He, if his blessed Employ will suffer him to observe what we are doing here below, pities our officious Sorrow, and the needless Expressions of our mistaken Love. He finds himself abundantly Happy : And if he himself were to be the Preacher, he would allow no other use to be made of this Solemnity, than what had a Tendency to our Happiness, viz. That our carrying him to his Burial shou'd put us in mind of our own ; that the Lamentation we think due unto him, be expended on our Sins; and our Love to his Memory;

A Funeral Sermon.

17

mory, be expressed in the Imitation of his Example.

You see then before your Eyes a Monument of our Mortality. One, who if any Endowments of Nature, or Acquisitions of Art, cou'd have preserved from dying, might justly have challenged that Exemption. But alas ! these are no Security against the Batteries of Death. Virtue and Piety, Faith, and Hope, and Charity, are so far from warding off the Blow, that being the best Preparatories to a blessed Immortality, they often incline the Almighty Ruler of this Tyrant, when he sees us fit to enter into the Joy of our Lord, to suffer him to strike.

So that *we all needs must die, and are as water spilt upon the ground, which cannot be gathered up again, 2 Sam. 14. 14* But blessed be God ! who hath not left us without Hope, even in these Chambers of Darkness. Death is now no more than a Passage from this Valley of Tears to a Paradise of Joys, and our Graves but silent Dormitories, where we are to sleep and take our Rest for a while, but are then to be raised up again, with Bodies Celestial, and full of Glory.

Oh !

Oh ! therefore, my Brethren, that we wou'd often and seriously think on these things, and order all the Course of our Lives so, as becomes those that have a near Prospect of an approaching Death, and the sure Hope of a certain Resurrection always before them.

Oh ! that we wou'd forsake and abandon our Sins, that give a mortal Sting to this King of Terrors, and endeavour to attain such a Religious Temper and Frame of Soul as may enable us to get the Victory at our last and great Conflict.

Oh ! that we may have the bright Examples of such Pious and Learned Men as this, who are burning and shining Lights in their Generations, ever before our Eyes, to direct us through an Age of Darknels and Error, *and to guide our feet into the way of truth.* That you, his beloved Hearers, may consider and practise the many good Instructions he hath left behind : His last and most valuable Legacy : We, his Brethren, aspire at his Learning and Virtue ; and all of us learn to imitate his Perfections, that so when we come to die,

die, our Expectation may be as comfortable
as his ; our good Name as precious as his ;
our Corps attended by as many devout Men
as his ; our Memory blessed with as many
grateful Hearts as his ; Our Graves bedewed
with as many weeping Eyes as his ; and our
Souls received into as blessed a Mansion of
Rest and Glory as his.

*Which God of his infinite Mercy grant for his
dear Son's sake, Jesus Christ our Lord.*

F I N I S.

his: our Expectation may be as comfortable
as his: our good Name as precious as his:
our Corps attended by as many devout Men
as his: our Memory blessed with as many
grateful Hearts as his: Our Graves bedewed
with as many weeping eyes as his: and our
Souls received into as blessed a Mansion of
Rest and Glory as his.



Which God of his infinite Mercy grant for his
own Son's sake, Jesus Christ our Lord.

P I N I S